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THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XXXVIII—No. 4 **February, 1950**

ACCORDING as people are prepared to receive them so will new Theosophical teachings be given. But no more will be given than the world, on its present level of spirituality, can profit by. It depends on the spread of Theosophy—the assimilation of what has been already given—how much more will be revealed and how soon. The faint-hearted have asked in all ages for signs and wonders, and when these failed to be granted, they refused to believe. Such are not those who will ever comprehend Theosophy pure and simple. But there are others among us who realize intuitionally that the recognition of pure Theosophy alone can furnish the beacon-light needed to guide humanity on its true path.

—H.P.B.

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A U M

Alas, that so few men should profit by the gift, the priceless boon of learning truth, the right perception of existing things, the knowledge of the non-existent!
—*The Voice of the Silence*

THEOSOPHY

Vol. XXXVIII **February, 1950** **No. 4**

WHO IS READY FOR THEOSOPHY?

WHAT makes a man ready for Theosophy? One who intends to spread broadcast the teachings of Theosophy must come back again and again to this question. How is the ground prepared? How is he himself prepared, and how better might he equip himself?

The student who has, as it is said, "found" Theosophy, sometimes mistakes the manner of his discovery, and this is the first handicap in the way of his promulgating it to others. He may think that hearing words spoken or reading some book or observing an individual theosophist gave him his first connection with Theosophy. If he believes this, he will not understand why *his* words, the book *he* lends for reading, and the example *he* sets do not electrify someone now and then. Why cannot he kindle the spark in others, as someone else did for him? Years of unsuccessful efforts to duplicate one's own first impression of Theosophy in another mind or minds will bring the student to recognize, finally, that he has misconceived the process. Perhaps also, to heighten his confusion, those unsuccessful years reaped mysterious harvests where he had apparently not sown, brought results he had no way of expecting and rewards he did not believe were his.

How did *he* enter the theosophical literature? Through words, by inclination, out of mere curiosity—or by reason of similitude found in himself?

The *Bhagavad-Gita,* which he has studied under many circumstances and in various states of consciousness, is known to him as the book of Yoga, disinterestedness in action and therefore *right* action. *The Voice of the Silence* has spoken guardedly and mystically of secret intimations he has come to observe in some part of his mind that seems almost—even to him—an undiscovered country. How many "minds" does the student have to nurture in himself? How many kinds of mental sustenance has he absorbed, over the years, without realizing their diversity and the manner of their preparation?

He has read, he has listened, he has studied and thought and acted. But was this the beginning—or was there something else, unbegun, of which all these are continuations? Did words strike his ear first, or had he been listening for them, and *why* had he been listening: what made him think he might someday hear that which he waited for? Did a book convince him, really? Did a talk inspire him, breathe into him something he never knew before? Was there not, instead, a conspiracy between himself, his sensed ideas, the fire of a sympathetic mind and, on the visible plane, the word, the book, the other person? When, then, he desires that others may benefit, that Theosophy—like a new air for the mind, or a river of life—may be their discovery, too, how shall he help? By talking, writing, doing, thinking? Yes, but most of all by developing the sixth sense of true clairvoyance, the inner sight which renders matter permeable. The "matter," that is, which composes outward appearances, superficial attitudes, and mistaken notions.

The clairvoyance of sympathy must be, at the same time, the clairvoyance of discrimination. The perception needed is a vision of karmic law, as it operates on "men, things, and methods." The "time" for a fellow human being's contact with Theosophy may not be known, to himself or any other person, and it is futile to try to estimate the inner cycle which brings a mind to knowledge sought before and still to be fully mastered. But if the teachings of Theosophy are spread *broadcast,* the seeds will be sown in time for the harvest, since the larger cycle of the Theosophical Movement has provided "all that can be given out to the world in this

century." Not one special patch of the field is to be cultivated—the seed-ideas are to *cover the field,* falling not here and there, but everywhere, flung out freely.

Why is this? Again the nature of Theosophy and the nature of the theosophist must be taken into account. The seed-ideas of Theosophy—Brotherhood, Karma, Reincarnation, Spiritual Evolution—were not invented, nor are they, strictly speaking, "discovered." Mankind cannot rely on the haphazard voice of inspiration, intuition and mystic perception, especially since the wisest of men have never trusted absolutely to their personal experiences of truth. H. P. Blavatsky has said, "there is no *infallible* intuition," and thus, explaining her own "absolute certainty" with regard to Theosophy, she states her belief in—

> (1) the unbroken teachings revealed by living *divine* men during the infancy of mankind to the elect among men; (2) that it has reached us *unaltered;* and (3) that the MASTERS are thoroughly versed in the science based on such uninterrupted teaching. ("What Shall We Do for our Fellow-Men?" THEOSOPHY XVI, 499.)

Others may not have the *"same warrant"* for their belief as she has, H.P.B. remarks. But this is not, as her students know, from any exclusiveness on her part, nor because she possessed the unfair gains of special privilege. H.P.B. withheld no thought or word that might enable others to see and follow the Path she showed.

That Path is not a complicated course of intellectual development: its entrance is always at hand, in the everyday duties of life, in human relationships, in service for others. Several early members of the Theosophical Society—and a certain type of intellectual down to our own day—have accused the theosophists or their Teachers, or the Masters themselves, of callousness toward human needs, indifference to human suffering, and a desire to escape the trials of worldly existence. This view of the Theosophical Movement is possible only when the plain statements of its Agents are totally ignored or entirely discredited. "The Great Master's Letter" (recently republished in this magazine) will scarcely allow this interpretation of theosophical aims, unless, of course, the statements therein are not taken in good faith. And how to get behind the simple declaration by H.P.B.: "To feel 'compassion' without an adequate practical result ensuing from it is not to show oneself an

'Altruist' but the reverse. Real self-development on the esoteric lines is *action.*" The Buddha, Mme. Blavatsky points out, taught his disciples "to quit the 'worldly' life—not *men,* and least of all suffering, ignorant Humanity," and this is because "Strict asceticism in the midst of the world, is more meritorious than avoiding those who do not think as we do, and thus losing an opportunity of showing them the truth."

The Path of theosophical movement is to be entered *for all,* not for self. To do so places the student *in the position* to use his knowledge—whether his stock seems great or small—for the benefit of humanity. Nor does this imply a vague, sentimental desire: it is a matter for *will-action.* Humanity must be actively helped, not once or twice, in some extraordinary and grandiloquent way, but daily and hourly, immediately, everywhere, *now.* Humanity is not a vast multitude which, in some incomprehensible fashion, is presented for *us* to "save": humanity is our fellowman, whom we are meeting from moment to moment in our days and years. Humanity is every single individual in the reach and range of our thought, will, and feeling. How can we *not* serve humanity? For if we serve not "the least of these," we must perforce have dis-served.

Real self-development is accomplished on inner planes, and, it may be, especially on that plane where "self-analyzing reflection" judges actions toward brother-souls. "Strict asceticism" means a clean heart, an open mind, a pure motive, for these allow spiritual clairvoyance, permit a realization of the Heart Doctrine, and prepare the being for the right performance of action, the Yoga-science of brotherhood. To feel compassion and know how to bring it forth into practical works—would this not be joy and fulfillment for the very soul? "Mercy alone opens the gate to save the whole race of mankind," declared the Teacher of the Law. What must it be to know mercy as a Law, and Brotherhood as a Fact, because *action* has proved them so? The theosophists, H.P.B. remarked, "prefer postulating that every man has a responsive chord in his nature that will vibrate and respond to words of kindness and of truth." There is a sense, therefore, in which every man is "ready" for Theosophy: is the theosophist ready for every man?

THE ORIGINAL PROGRAMME

By H. P. B.

(Continued)

THE complaints—"submitted to *those interested in* the progress of *true* Theosophy"—which seems to mean "theosophy *divorced from the Society*"—may now be noticed in order and answered. They specify the following objections:—

I. To the language of the *Rules* with regard to the powers invested in the President-Founder by the General Council. This objection seems very right. The sentence . . . The duties of the Council "shall consist in *advising* the P. F. *in regard to all matters referred to them by him*" may be easily construed as implying that on all matters *not* referred to the Council by the Pres.-Founder . . . its members will hold their tongues. The Rules are changed, at any rate they are corrected and altered yearly. This sentence can be taken out. The harm, so far, is not so terrible.

II. It is shown that many members *ex-officio* whose names are found on the list of the General Council *are not known* to the Convention; that they are, very likely, not even interested in the Society "under their special care"; a body they had joined at one time, then probably *forgotten* its existence in the meanwhile to withdraw themselves from the Association. The argument implied is very valid. Why not point out *officially* to the Members residing at, or visiting the Head Quarters, the impropriety of such a parading of names? Yet, in what respect can this administrative blunder, or carelessness, interfere with, or *impede* "the progress of *true* theosophy"?*

III. "The members are appointed by the President-Founder. . . ." it is complained; "the Gen. Council only *advises* on what is submitted to it". . . . and "in the meantime that P. F. is empowered *to issue "special orders"* and "provisional rules," on behalf of that

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NOTE.—This is the second installment of Mme. Blavatsky's manuscript article, reprinted from the *Theosophist*, July, 1924.—Eds. THEOSOPHY.

*Furthermore the writer of the complaints in "A Few words, etc.," is himself a member on the General Council for over two years (see Rules 1885). Why has he not spoken earlier?

("dummy") Council. (Rule IV, p. 20) Moreover, it is urged that out of a number of 150 members of the G. Council, a quorum of 5 and even 3 members present, may, should it be found necessary *by the President,* decide upon any question of vital importance, etc., etc., etc.

Such an "untheosophical" *display* of authority, is objected to by Messrs. N. N. Chatterji and A. Gebhard on the ground that it leads the Society to *Caesarism,* to "tyranny" and "papal infallibility," etc., etc. However right the two complaints may be *in principle* it is impossible to fail seeing the absurd exaggerations of the epithets used; for, having just been accused on one page of "tyrannical authority," of "centralization of power" and a "papal institution" (p. 9)—on page 11, the President-Founder is shown "issuing *special orders*" from that "centre of Caesarism"—*which no one is bound to obey, unless he so wishes!* "It is well known" remarks the principal writer—"that not only individuals but even Branches have refused to pay this (annual) subscription . . . of . . . two shillings" (p. 11); without any bad effect for themselves, resulting out of it, as appears. Thus, it would seem it is not to a *non-existent* authority that objections should be made, but simply to a vain and useless *display* of power that no one cares for.

The policy of issuing "special orders" with such sorry results is indeed objectionable; only, *not on the ground of a tendency to Caesarism,* but simply because it becomes *highly ridiculous.* The undersigned for one, has many a time objected to it, moved however, more by a spirit of *worldly* pride and an *untheosophical* feeling of self-respect than anything like Yogi humility. It is admitted with regret that the world of scoffers and *non*-theosophists might, if they heard of it, find in it a capital matter for fun. But the real wonder is, how can certain *European* Theosophists, who have bravely defied the world to make them wince under any amount of ridicule, once they acted in accordance with the dictates of their conscience and duty—make a crime of what is at worst a *harmless,* even if ridiculous, bit of vanity; a desire of giving importance—not to the Founder, but to his Society *for which he is ready to die any day.* One kind of ridicule is worth another. The Western theosophist, who for certain magnetic reasons wears his hair long and shows otherwise eccentricity in his dress, will be spared no more than his

President, with his "special orders." Only the latter, remaining as kindly disposed and brotherly to the "individual Theosophist and even a Branch"—that snub *him* and his "order," by refusing to pay what others do—shows himself *ten-fold more Theosophical and true to the principle of Brotherhood,* than the former, who traduces and denounces him in such uncharitable terms, instead of kindly warning him of the bad effect produced. Unfortunately, it is not those who speak the loudest of virtue and theosophy, who are the best exemplars of both. Few of them, if any, have tried to cast out the beam from their own eye, before they raised their voices against the mote in the eye of a brother. Furthermore, it seems to have become quite the theosophical rage in these days, to denounce vehemently, yet never to offer to help pulling out *any* such *motes.*

The Society is bitterly criticized for asking every well-to-do theosophist (the poor are exempt from it, from the first) to pay annually two shillings to help defraying the expenses at Head-Quarters. It is denounced as "untheosophical," "unbrotherly," and the "admission fee" of £1, is declared no better than "a sale of Brotherhood." In this our "Brotherhood" may be shown again on a far higher level than any other association past or present. The Theosophical Society has never shown the ambitious pretension to outshine in *theosophy* and *brotherliness,* the primitive Brotherhood of Jesus and his Apostles,* and that "Organisation," besides *asking* and being occasionally refused, helped itself *without asking,* and as a matter of fact in a *real* community of Brothers. Nevertheless, such actions, that would seem highly untheosophical and prejudicial in our day of culture when nations alone are privileged to pocket each other's property and expect to be honoured for it—do not seem to have been an obstacle in the way of deification and sanctification of the said early "Brotherly" group. Our Society had never certainly any idea of rising superior to the *brotherliness* and *ethics* preached by Christ, but only to those of the *sham* Christianity of the Churches,—as originally ordered to by our MASTERS. And if we do no worse than the Gospel Brotherhood did, and far better than any Church, which would expel any member refusing too long to pay his Church

*Yet, the Theosophical Brotherhood does seem doomed to outrival the group of Apostles in the number of its *denying* Peters, its unbelieving Thomases, and even Iscariots occasionally, ready to sell their Brotherhood for less than thirty *sheckels* of silver!

rates, it is really hard to see why our "Organisation" should be ostracized by its own members. At any rate, the pens of the latter ought to show themselves less *acerb,* in these days of trouble when every one seems bent on finding fault with the Society, and few to help it, and that the President-Founder is alone to work and toil with a few devoted theosophists at Adyar to assist him.

IV. "There is no such institution in existence as the Parent Society"—we are told (pp. 2 and 3). "It has disappeared from the Rules and . . . has no *legal* existence". . . . The Society being unchartered, *it has not*—legally; but no more has any Theosophist a legal existence, for the matter of that. Is there one single member throughout the whole globe who would be recognised *by law* or before a Magistrate—*as a theosophist?* Why then do the gentlemen "complainants" call themselves "theosophists" if the latter qualification has no better legal standing than the said "Parent Society" of the Head Quarters itself? But the Parent-body *does* exist, and will, so long as the last man or woman of the primitive group of Theosophist *Founders* is alive. This—as a body; as for its moral characteristics, the Parent-Society means that small nucleus of theosophists who hold sacredly through storm and blows to the *original programme* of the T. S., as established under the direction and orders of those, whom they recognise—and will, to their last breath—as the real originators of the Movement, their *living,* Holy MASTERS AND TEACHERS.*

V. The complaints then, that the T. S. "has Laws without sanction," a "legislative body without legality," a "Parent Society without existence," and, worse than all—"a President *above all rules*"—are thus shown only *partially* correct. But even were they all absolutely true, it would be easy to abolish such rules with one stroke of the pen, or to modify them. But now comes the curious part of that severe *philippic* against the T. S. by our eloquent Demos-

*The members of the T. S. know, and those who do not should be told, that the term "Mahatma," now so subtly analysed and controverted, for some mysterious reasons had never been applied to our Masters before our arrival in India. For years they were known as the "Adept-Brothers," the "Masters," etc. It is the Hindus themselves who began applying the term to the two Teachers. This is no place for an etymological disquisition on the fitness or unfitness of the qualification, in the case in hand. As a *state Mahatmaship* is one thing, as a double noun, *Maha-atma* (Great Soul) quite another one. Hindus ought to know the value of metaphysical Sanskrit names used; and it is they the first, who have used it to designate the MASTERS.

thenes. After six pages (out of the twelve) had been filled with the said charges, the writer admits on the 7th,—that they have been so modified!—"The above" we learn (rather late) "was written under *misapprehension* that the 'Rules' bearing date 1885—were the latest. It has since been found that there is a later version of the Rules dated 1886 which *have modified the older rules on a great many points.*" So much the better.—Why recall, in such case, mistakes in the past if these exist no longer? But the accusers do not see it in this light. They are determined to act as a theosophical Nemesis; and in no way daunted by the discovery, they add that nevertheless "it is *necessary* to examine the earlier rules to ascertain *the underlying principle,* which rules through the present ones as well." This reminds of the fable of "the Wolf and the Lamb." But—you see—"the chief point is, that the Convention *has no power to make any rules,* as such a power *is opposed to the spirit of Theosophy,*" . . . etc., etc.

Now this is the most extraordinary argument that could be made. At this rate no Brotherhood, no Association, no Society is possible. More than this; no theosophist, however holy his present life may be, would have the right to call himself one; for were it always found *necessary* to examine *his earlier life,* "to ascertain the *underlying principle*" which rules through the nature of the present man —ten to one, he would be found unfit to be called a theosophist! The experiment would hardly be found pleasant to the majority of those whom association with the T. S. has reformed; and of such there are a good many.

After such virulent and severe denunciations one might expect some good, friendly and theosophically *practical advice.* Not at all, and none is offered, since we have been already told (p. 9) that it would be "out of place to suggest any specific measures, as no one who has any faith in Brotherhood—and in the power of Truth *will fail* to perceive what is necessary." The President-Founder has *no faith* in either "Brotherhood," or "the power of Truth"—apparently. This is made evident by his having *failed* to perceive *(a)* that the Head Quarters—opened to *all* Theosophists of any race or social position, board and lodging free of charge the whole year round—was an *unbrotherly* Organisation; *(b)* that "the central office at Adyar for keeping records and concentrating information"

with its European and Hindu inmates working *gratuitously* and some helping it with their own money whenever they have it—ought to be carried on, according to the method and principle of George Miller of Bristol, namely, the numerous households and staff of officers at Adyar headed by the Pres.-Founder ought to kneel every morning in prayer for their bread and milk appealing for their meals to "miracle"; and that finally, and *(c)* all the good the Society is doing, is no good whatever but "a spiritual wrong," because it presumes to call "a *limited* line of good work—(theosophy) Divine Wisdom."

(To be continued.)

SOME "KEY" ANSWERS

No Theosophist ought to be contented with an idle or frivolous life, doing no real good to himself and still less to others. He should work for the benefit of the few who need his help if he is unable to toil for Humanity, and thus work for the advancement of the Theosophical cause.

Enquirer. This demands an exceptional nature, and would come rather hard upon some persons.

Then they had better remain outside the T. S. instead of sailing under false colours. No one is asked to give more than he can afford, whether in devotion, time, work or money.

No working member should set too great value on his personal progress or proficiency in Theosophic studies; but must be prepared rather to do as much altruistic work as lies in his power. He should not leave the whole of the heavy burden and responsibility of the Theosophical movement on the shoulders of the few devoted workers. Each member ought to feel it his duty to take what share he can in the common work, and help it by every means in his power.

No fellow has a right to remain idle, on the excuse that he knows too little to teach. For he may always be sure that he will find others who know still less than himself. And also it is not until a man begins to try to teach others, that he discovers his own ignorance and tries to remove it. —H. P. BLAVATSKY

EXTENSIONS OF EVIDENCE

Implications of Einsteinian Cosmology

MAN is always searching for the Real, and his evolution follows upon an involution into the Unreal, with a subsequent rejection of illusory forms by progressive stages. In science, the process is seen in the advancement from one level of abstract ideas to another, each of them thought to belong to an order of reality, until a new mode of ideation shows the insufficiency of the levels hitherto reached. Today, science has even begun to doubt if the questions it has been putting to nature have any meaning. No longer is it certain that we see a world of matter moving in an independent space and time. Space and Time are now thought of as aspects of a four-dimensional space-time continuum; they represent a separation, not between things, but between events; velocity and its acceleration are relative; and gravitation has become absorbed into a non-Euclidean geometry which almost replaces the old laws of nature. Much of this new outlook we owe to Einstein's Special (1905) and General (1915) theories of relativity. As Dean Inge has wittily observed:

> We thought that lines were straight
> And Euclid true.
> God said: "Let Einstein be,"
> And all's askew.

There are always unknown categories in all our thinking. Words and sentences, too, have their own meanings; but there is also a significant *tertium quid*—a third something—relative to speaker, writer, or observer, until, at last, it is recognized that there is only One Perceiver, the Self of all beings. Remembering this, we cannot but be interested in Bertrand Russell's views on the philosophical implications of Einstein's theories. In a broadcast printed in *The Listener* (London, March 17, 1949) he says that, out of the special

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Note.—H. P. Blavatsky took pains to extend the "theosophical view" as far into the literature, the culture, the science, and the scholarship of the time as impartial investigations in the various fields would permit. Students of Theosophy are therefore on the lookout for other corroborative testimony on the philosophy, as new avenues of thought open up among modern thinkers. "Extensions of Evidence" will consist of random notes and confirmations of points discussed in the theosophical literature, and the scanning of common grounds whereon the theosophist may meet the mind of the race. The first of the series appeared in the January issue.—Eds.

theory, a great deal results from the efforts to eliminate things which could not conceivably be observed, and from the realization that spatial distance and lapse of time have measures partly depending upon the observer:

> Between two events there is, in the special theory, one relation which is independent of the observer; this relation is called "interval." But the analysis of this relation into a distance and a lapse of time will be made differently by different observers, all using the best possible instruments. This kind of relativity was a novelty, and entailed a fundamental change in our conception of the structure of the physical world. It is because it affected structure that it was so important, for in the mathematical treatment of the physical world it is always structure that is involved.

Increasing the importance of events, as contrasted with things, is one important consequence (in Russell's view) of this changed conception. Distance or interval, for instance, depends upon how we travel. This would have been obvious to physicists long ago (he adds) if it had been common for them to travel, relatively to each other, with velocities falling not far short of light—about 186,325 miles per second in a vacuum!

Russell points out that Einstein inaugurated a movement which was not without its influence on theoretical physics. Eddington maintained that almost the whole of theoretical physics "is nothing but a convenient conceptual apparatus, telling us no more about the course of nature than we learn from the fact that there are three feet to a yard." The law of gravitation thus becomes merely a mathematical consequence of our methods of measurement:

> I asked him once whether it was a mere linguistic convention that when a man falls off a high scaffolding he gets a nasty bump, but he said this would be a misinterpretation of his doctrine. I do not profess to understand what the right interpretation would be.

Russell tells us that a principle similar to Eddington's, though not identical, has been brilliantly developed by Professor E. A. Milne, FRS (professor of Mathematics, Oxford University). This suggests that a large part of what is technically physics is only an expression of our subjective apparatus of perceiving and interpreting:

> I think it is too early to say how far this philosophy is valid, and where the limits of the subjective should be placed. It is obvious that there are brute facts, such as the sun and moon, the planets and fixed stars. It is obvious that the sun is sometimes

> above the horizon and sometimes below it, that the moon has phases, and that clouds can hide the stars. But when we say that the orbit of a planet is an ellipse, we are saying something that depends upon our conventions of measurement, and the same is true of every statement about the physical world that is mathematical in form, or at any rate of very many such statements. To determine the limits within which physical statements are conventional is an important task of the philosophy of physics in the present day.

Where do all these speculations lead us? Are they but hypotheses of the laboratory and study, to be modified as they encounter other laws when applied outside the universe? Certainly, in so far as theoretical physics emphasizes the subjective implications of Einstein's conceptions, there is nothing new in all this. As long ago as 1892, Karl Pearson wrote in his famous *Grammar of Science*:

> The mysteries of space, whether it be the finite space of perception or the infinite space of conception, lies in, and not outside, each human consciousness. . . . Only for us, as perceiving human beings, has space any meaning; we cannot infer it where we do not find psychical machinery similar to our own.

Further, the doctrine of relativity is based on the curvature of the universe, and, as Maeterlinck pointed out in *The Magic of the Stars* (English trans., 1930), if space be curved, time must of necessity be curved likewise, "time and space being indissoluble in relativity":

> But time would then turn on itself, form a circle and unite the past to the future, thus constituting the eternal present which corresponds, in duration, to the straight line without beginning or end—in space. One might hazard the suggestion, therefore, that the endeavour to render the idea of the infinite more readily conceivable has only resulted in the creation of fresh difficulties; and that although mathematicians may have gained by the adventure, we find ourselves at the end where we were at the beginning, with the same infinite still confronting us. (*Op. cit.* p. 39.)

The truth is that, in relation to cosmogony, "modern speculations are undeniably ancient thought, *improved* by contradictory theories of recent origin," as was shown by volume I of *The Secret Doctrine,* which deals with cosmogenesis. "But the whole foundation," adds H. P. Blavatsky, "belongs to Grecian and Indian Archaic astronomy and physics, in those days always called philosophy." The vast problems of a moving universe and a motionless void have caused modern physical theories to try and get rid of unobservables.

But, as Bertrand Russell pointed out in his broadcast, "the principle of rejecting unobservables, while admirable in so far as it is practicable, is not one that can be put through completely if science is to survive." In truth, it may be said that the abstractions through which science is groping its way to new hypotheses, are compelling her to review the commonly-held conceptions of the organs of observation, the mind and the five senses. Mind, as we know it, will have to be transcended if we are to comprehend these ultimates. For Man is "the 'Eternal Pilgrim'—the Protean differentiation in space and time of the One Absolute 'unknowable'."

"WHAT CONSTITUTES REAL KNOWLEDGE?"

The question lies at the very threshold of occult study. That query is, in actual practice, the first put before a regular student of occultism, who is taken in hand by the Professors of the Occult World. And the student is taught—or led to see—that there are two kinds of knowledge, the real and the unreal; the real concerned with eternal verities and primal causes, the unreal with illusory effects. But we no sooner come to a clear understanding as to what mental presentiments must be classed as illusory effects, than we find the first proposition of Occult Philosophy at war with the whole current practice of the world at large, as regards all classes of scientific investigation. All physical science, and a good deal of what the Western world is pleased to call metaphysical speculation, rests on the crude and superficial belief that the only way in which ideas can get into the mind, is through the channels of the senses. That which the physicist conceives to be real fact—anything clearly appealing to the senses—the profound philosophy of Eastern Occultism deliberately condemns at starting as, in its nature, illusory effects, transitory *secondary* consequences of the real underlying fact. Only if observation can be extended beyond the range of material senses, is any knowledge attainable by Man which has to do with eternal verities and primal causes, which is real as distinguished from the transitory and the unreal. —H.P.B.

"THE GITA"—INFORMAL ESSAYS

On Everyday Questions

CHAPTER second of the *Gita* is a difficult chapter for the thoughtful student to "finish," for we find here, at least in brief, most of the psychological equations inevitable in any philosophy addressed to the enduring soul. Mr. Judge's *Notes on the Bhagavad-Gita* contains forty pages on this second chapter, nearly twice the space given to any other section. It is even possible to suggest that a student may learn more from a consistent re-reading of this second chapter over a period of many months than by attempting to "master" the eighteen divisions of the *Gita* successively. Every re-reading may lead us to see much that we missed before, and suddenly bring clearly to our minds various correlations for which our thinking faculties were not previously prepared.

Krishna, in the second chapter, loses no time in outlining the three fundamental propositions of Theosophical philosophy, though not in their most easily recognizable forms. First, we hear that the "unprovable spirit is inexhaustible." From this it follows that one who sees Spirit to be the most substantial reality can therefore feel forever encouraged by his own equally "inexhaustible" opportunities for advance in evolution. What matters death to one who sees that he may ultimately attain whatever he wills, regardless of the number of his physical forms he must see destroyed!

Here we come to a consideration of the law of cycles—keynote to H.P.B.'s second fundamental proposition. The cycles of death and rebirth are incessant, "certain to all things which are born," and thus every conscious being is not really separated from, but co-existent and at least partly in harmony with, the fundamental law of cycles throughout all nature. Reward and punishment are self-directed, and man may attain, *whenever he is ready,* to that condition wherein he shall "in action still be free from sin." Thus man conquers the Law—or, rather, identifies himself with the meaning of that dynamic pattern of interaction between all beings which *is* Universal Law. While the man whose heart and mind are not thus at rest "hath no calm," in the one who attains to tranquillity of thought "therefrom shall soon result a separation from all troubles."

The passage of the soul to greater evolutionary heights is made possible by the universal perspectives on Spirit and Law suggested in the first two Fundamentals. The man who has listened to the counsels of wisdom implicit in them will acquire a new "time sense"; thus, and thus only, will he be able to avoid being of "those whose impulse to action is found in its reward." Rewards are of time and not of eternity. The evolution upward is at one and the same time an evolution inward, for the goal is not one of time but one of soul. When man has become acquainted with the "Supreme," he restrains not only his "tumultuous senses and organs," but also even his tumultuous personal *heart,* and "remains in devotion at rest in the supreme, his true self." He passes on to Nirvana—the symbol of that state of spiritual attainment which betokens mastery over the complications of the world of the senses. Time—that is, beginnings and endings, rewards and punishments—he no longer fears.

It has become a part of Theosophical tradition to call the *Gita* a "devotional" book. Since Arjuna is a warrior, and the scene of the dialogue is a battle chariot, it becomes clear that the word "devotional" has little to do with conventional piety—the latter quality we usually expect will emerge in a more monastic setting. Although the whole of the discourse gives an enlarged meaning to "devotion," Krishna provides one simple and clear definition. He tells Arjuna to "seek an asylum in this *mental* devotion *which is knowledge.*" And so, for the Theosophists of all ages, it is the light of the fire of Manas which enables true singleness of purpose and steadfastness of heart. The "devotion" which flows from an emotional efflorescence of the personality can never reach to more than the conventional virtues, and these, we are informed, must later be transcended by the disciple. Each virtue may even become an opaque chrysalis for the soul, whereas the only worthy asylum is that state of mind which refuses self-satisfaction. Mental devotion can only be assured when the man has determined never to cease using his creative, perceptive faculties. Thus Krishna says, "When thy heart shall have worked through the snares of delusion, then thou wilt attain to high indifference as to those doctrines which are already taught or which are yet to be taught. When thy mind once liberated from the Vedas shall be fixed immovably in contemplation, then shalt thou attain to devotion."

Of course, this leads to a further question: what is this "high indifference"? Since "indifference" is elsewhere used as a synonym for *tamas*—darkness or ignorance—we must infer that there is no "high indifference" which may be applied to duties or responsibilities. But it should also be clear that formal ethical doctrines are never more than poor representations of "duties."

Now, "a high indifference" need not mean cynicism or disdain. To rise *above contempt* is to reach understanding. Whenever we do reach a feeling of clear understanding on any matter, we experience something of that feeling of "impersonality" which the greatest philosophers so highly prize. Arjuna is taught that *respect for the function of the Vedas* is necessary as an indication of understanding gained about them, even though he may soon pass to that state where the specific formulations of teachings no longer serve him.

In tracing significant developments of thought in the major fields of science, we see an increasing awareness that the ideal scientist must strive to rid himself of all preoccupation with his particular branch of science, and attain "objectivity"—especially in respect to his own hypotheses in that particular field. The reason is clearly because every set pattern of the mind dams up and withholds manasic energy which might otherwise flow onward to sustain and encourage new forms of growth. Perhaps, then, there is no difference between these three: Krishna's "mental devotion," a "high indifference to doctrines"—and the insistence of Socrates that men incessantly question all the things they casually take for granted.

The function of the Theosophical Society, as conceived in 1875, was largely to build a platform of "high indifference" or impartiality, from which to examine all partisan religious, scientific, and ethical theories. The questioning attitude, as H.P.B. insists in the *Key to Theosophy,* was of much greater value to the Society than Christian piety, and it is a *sine qua non* of impartiality.

We shall note that Arjuna's opening speech, in which he outlines the causes of his despair, has all the eloquence that may easily be mustered to support a partisan or "too personal" position. Arjuna says, "As I am of a disposition which is affected by compassion and the fear of doing wrong, how can I be content with the possession of wealth and pleasures which are polluted with the blood of my enemies?" Krishna's reply reminds Arjuna that because he is think-

ing in terms of self and *not* in the terms of the Supreme Spirit, he therefore falsely considers as "enemies" those who can never be considered enemies by the spiritual man. Arjuna will become "fitted for immortality" only when he ceases thinking in terms of *mortality,* and recognizes that the fear of doing wrong is always of less importance than that duty which impels to battle on behalf of a better kingdom for all men—whether considered "enemies" or not.

Since impartiality is thus suggested as providing a basis for that portion of morality we call fairness to others, so also the problem of wrong-doing receives helpful redefinition. "Sin" is simply the mediocre performance of action, and to be "free from sin" means to perform actions with all the energy and devotion at one's command, without self-interest.

AMONG PATANJALI'S APHORISMS

The means of quitting the state of bondage to matter is perfect discriminative knowledge, continuously maintained. This perfect discriminative knowledge possessed by the man who has attained to the perfection of spiritual cultivation, is of seven kinds, up to the limit of meditation. Until this perfect discriminative knowledge it attained, there results from those practices which are conducive to concentration, an illumination more or less brilliant which is effective for the removal of impurity.

In order to exclude from the mind questionable things, the mental calling up of those things that are opposite is efficacious for their removal. Questionable things, whether done, caused to be done, or approved of; whether resulting from covetousness, anger, or delusion; whether slight or of intermediate character, or beyond measure, are productive of very many fruits in the shape of pain and ignorance; hence, the "calling up of those things that are opposite" is in every way advisable.

From purification of the mind and body there arises in the Yogee a thorough discernment of the cause and nature of the body, whereupon he loses that regard which others have for the bodily form; and he also ceases to feel the desire of, or necessity for, association with his fellow-beings that is common among other men.

LOVE AND ILLUSION

REAL love is as difficult to come by as wisdom itself—perhaps, after all, this is the object of wisdom, and that which can be obtained only by wisdom? At least, though talked of on all sides and sought after by young and old, love eludes the most ardent seekers and, again, is seen to favor the most unlikely candidate. Yet all who know a true and sustaining love are found to have certain qualities in common. Age, sex, social and race distinctions, education, and economic condition do not alter the central fact that those who love deeply have strong and generous natures, and are marked to an unusual degree by integrity, honesty, sincerity, altruism.

It may be a love between parent and child, between man and wife, or brother and sister; it may be the love of an abiding friendship or the relation between teacher and disciple. Those who love may live in the same house or be separated by the globe; they may have known each other in life and now be on opposite sides of death, or the love may be for one far removed in time and recognized only by the current flowing through the written word; contact may be close and frequent, rare and unpredictable, or completely intangible. Love, when it is the master-power, is bound by no conditions: it has domain over time, space, mind, and matter.

Love is commonly associated with the emotions, occasionally with the mind, and now and then with the soul—although this last is but vaguely described. The emotion of love has been thoroughly explored by psychological experts of this and other centuries, and is re-explored by each new generation. Indeed, the individual explorer may repeat his impulsive surrender to "love" over and over in a single incarnation, apparently without determining to his own satisfaction what is its actual nature. Dreams of a successful love-emotion are the chief ingredient of much popular fiction, and, vicariously, the reader continues to reach for the prize that still tantalizes but is never secured.

History and experience are far from demonstrating that emotional ecstasy is an intelligent beginning for the exacting relationship of marriage. Also, there have been striking examples of richly rewarding marriages entered not from personal preference but to satisfy

quite other needs. To recommend duty and responsibility as prime reasons for marriage, however, would find small favor among Western peoples. Americans, especially, seem to feel that the pursuit of happiness (their inalienable right and, at the same time, their most hopeless endeavor) consists chiefly, if not entirely, in taking "the risks of that lottery where there are so many more blanks than prizes," as H. P. Blavatsky once remarked. Today, when one estimate is that as many as seventy-five per cent of American marriages end in divorce, we can only be amazed at the strength of a superstition which is retained by such a meager vote of confidence.

What other kind of love is there? Shall we consider the illusory intensities of passion, which sometimes conceal a purely selfish desire for conquest and possession? In such cases, "love" is no guarantee against hate and cruelty toward the object of one's so-called "affections." Shall we include the cases of simple infatuation, of fancies and fantasies that obliterate all rational considerations? To what end, since emotions that are primarily irrational cannot be presumed to benefit intentionally either their subjects or their objects? Philosophy, properly speaking, deals only with attitudes of mind, with matters to which thought has been given and which, it is supposed, would be improved by a different order of thinking, another attitude of mind. The mystery of love is hardly sensed by those who do not wonder about its origin, think over its power, and try with imagination and will to raise their love to higher potency.

Perhaps love—in all but its purest expressions—is like the "Great Ensnarer" described figuratively in the *Voice of the Silence.* Three Halls, it is there told, have to be passed through before the "great dire heresy of Separateness" is completely routed. First, the Hall of Ignorance, which is crossed safely when the mind no longer mistakes "the fires of lust that burn therein for the sunlight of life." Next, in the Hall of Learning, the neophyte finds the blossoms of life, "but under every flower a serpent coiled," and is counselled:

> The WISE ONES tarry not in pleasure-grounds of senses.
>
> The WISE ONES heed not the sweet-tongued voices of illusion.
>
> Seek for him who is to give thee birth, in the Hall of Wisdom, the Hall which lies beyond, wherein all shadows are unknown, and where the light of truth shines with unfading glory.

The Hall of Learning is the place of the Soul's probation, the dangerous realm of Mara, over which plays the deceptive light of partial knowledge and in which is to be met and conquered "the fascination exercised by vice upon certain natures." The illusive radiance throws upon the screen of mind the darkness of uncertain images, the mocking demons of insecure thought: "the senses it bewitches, blinds the mind, and leaves the unwary an abandoned wreck." The way out is the way to integrity of mind and to knowledge of the soul.

Only the soul, the strength within, can withstand the subtle war of attrition waged by Mara. As illusions appear and disappear, as false beliefs disintegrate and seeming truths explode, the mind has need of verities that belong to a realm above illusion, that grow from the root of Being, and depend upon no personal foundation or condition. Do not some truths enter the consciousness directly, and speak inner experience so clearly that they seem always to have been known? For example, there is a sense in which the idea of being left alone, without the companionship of at least one other human being, is fundamentally rejected in man's "heart of hearts." This should not be superficially labelled a fear of being alone, a fear of oneself, or the outcome of a guilty conscience. Rather, it is the overwhelming realization that the principle of brotherhood is *natural to the soul*—however faulty may be the outer man's conformance.

Here we approach another aspect of love, or is brotherhood, instead, the essence of love? Brotherhood, in an ultimate sense, is the unassailable conviction that every life and every soul has a relationship, an identity, with all others. Brotherhood is knowledge of the "point of agreement" between all beings, by virtue of which all partake of the Universal Over-Soul. It might be said that when love exists of itself, without the expectation of reward or return, without reference to particular qualities and therefore not jeopardized by personal defects, it is brotherhood pure and simple. Such a love is evidently a wisdom, untouched by the pairs of opposites, untroubled by works, fruits of works, or desires. It maintains the even keel of equal-mindedness, which is the perfection of skill in the performance of action, and is thus the shaping motive of right action.

How is this wisdom of love to be gained? It is gained as wisdom is always gained—by him who will become worthy of it. Karma, the law of *action,* rules in this as in all things, and a wiser love is not won by inaction, nor bestowed by whim or chance. To violate in the name of love the integrity of another, though that other raises no objection and perceives no crippling of his will, is to betray the brotherhood of man and to deny oneself the exalting power of real love. To tarnish or blunt the bright edge of compassion by insisting that love be served, repaid, rewarded or admired, is to select for one's future the trial of a demanding passion. Love, brotherhood, compassion cannot be taught, but they may be learned.

Paradoxes are useful in outlining the intangible, for they dissolve rigid definitions and suggest a more inclusive reality. Thus love, which is intensely personal, is often greatest and most invincible when it is truly impersonal. The "child-heart," the trust and confidence so freely tendered by the unsophisticated human being, is found also in those whose wisdom is established, whose vision is without veil, who know good *and evil* and remain undisturbed by whatsoever comes to pass. There is a sense in which those "in" love know least about it, simply because they cannot stand aside and realize that love is a power to be consciously directed. Like the will, love is a colorless force, taking its character from the motive of its possessor. Love is neither an excuse, a reason, a justification, nor a cause: it is an energy which may be brought into action on any plane, through each of man's instruments or principles. Depending upon which plane or state of consciousness the Ego is acting in and through, that energy will be coherent or disruptive.

Love, when real, pure, and deep, has been for many an intimation of immortality, somehow an evidence for a deathless soul. Theosophically, this further means an evidence of reincarnation, and in the doctrine of rebirth is the only explanation of the affinities —whether casual or overpowering—which burst full-blown into the lives of men and draw forth love or hate seemingly against their wish and will. Love and hate, in the philosophy of reincarnation, are the great attractive forces which bring together, again and again, friends and enemies of the past.

Yet, both love and hate, *as opposites,* must disappear, for "if one works, however indirectly, for one's own partiality, one becomes,

to that extent, a Black magician." H. P. Blavatsky distinguishes the real from the partial in this manner:

> Pure divine love is not merely the blossom of a human heart, but has its roots in eternity. Spiritual holy love is immortal, and Karma brings sooner or later all those who loved each other with such a spiritual affection to incarnate once more in the same family group. Again we say that love beyond the grave, illusion though you may call it, has a magic and divine potency which reacts on the living. . . . It will manifest in their dreams, and often in various events—in *providential* protections and escapes, for love is a strong shield, and is not limited by space or time.

The karmic bond of spiritual affection, it may be, will create families whose members are mutually devoted to living the higher life, to the "heart doctrine." Parents whose love for each other opens to some degree the "third eye" will find in everyday life correspondences and analogies for the ethereal race of Mind-born Sons, and will begin to feel the force of a theosophical prophecy given in *The Secret Doctrine* (II, 415). Children growing up in the presence of a love that is veritably the "sunshine of life" will assimilate more willingly the karma of their heredity and environment, and come early to appreciate the function of affinities in soul evolution. Nor will the family where spiritual affection is the ideal ever be disintegrated. It remains a nucleus of countless ramifying relationships whose common denominator is the impulse to brotherhood: it is a "theosophical movement" with immeasurable potentialities for the progress of mankind.

On Co-Operative Households

Many times have co-operative households been tried and failed. One was tried here and is famous. It was called the Brook Farm, but it had no such high aim and philosophy behind it as you have, and thus the personal frictions, developed at any place of close intimacy, broke it up. That should be a guide to you to enable you to watch and avoid. Yours may alter in number and in personnel, but can never really be broken up if the aim is high and the self-judgment is strict and not self-righteous. —William Q. Judge

YOUTH-COMPANIONS ASK—

WHERE *does the idea come from that innocence is a virtue? I feel that this is like saying that we have conquered something when we have never had to actually face it.*

Quite so. Innocence has no sense of *achievement* about it. It is, as usually conceived, simply the absence of knowledge, and this is no virtue at all. The original meaning of innocence, it should be noted, was freedom from harm or evil. This apparently was taken as applying to one who does no harm to others, as well as to one who is free from taint or hurt himself. (To the student of Karma, these two meanings are not separate.) In this sense, we can use the word "innocent" to apply to the sage—"wise as the serpent and harmless as the dove."

In the *Voice of the Silence,* for instance, the disciple is told that he must regain "the child-state he has lost." Or think back to Kipling's portrayal of the holy man in *Kim,* perhaps. It is not the innocence of *intellect*—ignorance—that is desirable, but the innocence of heart which the child in so many ways exemplifies. Absence of prejudice, perfect willingness to trust others, are the child's natural tendencies, and these are among the qualities striven after by the disciple, for they are part of working with the Law of life.

The idea that innocence is a virtue seems to spring from the theological assumption of original sin, that man is inherently evil. On this basis, the only chance man has to remain pure is to remain ignorant. The Fall of Adam and Eve, we remember, is given as resulting from their eating of the fruit of the tree of the knowledge of good *and* evil. The theosophical teaching is quite different. Only when man *has* eaten of that Fruit does the story of human evolution—growth through conscious choice—begin.

The term "virtue," also, is illuminated by reference to its derivation. It comes from the word meaning *man,* and *strength.* We can therefore remove another Christian overlay which makes a virtue out of passive goodness and the mere refraining from evil. The ancients had a different idea of virtue, for they held that unless we have gained in strength and control through undergoing an experience, nothing of real *virtue* has accrued to us.

What causes depressed feelings? Why is it that, sometimes, for no reason we can discover, we feel depressed? And when we do know the reason, how can we shake off these feelings?

Feelings can be depressed by any number of things. Bad weather, sickness, cold, discomfort, quarrels and misunderstandings with other people often seem to be some of the causes. Our feelings are like barometers. They are designed to be sensitive to every change in the surrounding atmosphere. If they were not, we should lose our alertness. We would pass over many experiences without even knowing they were there. We need to learn to observe through the feelings as a navigator takes a reading from his instruments—impartially and with detachment.

Another kind of depression—the root, it may be, of all lesser depressions—springs from our realization that we have, in Mr. Judge's words, "disappointed the Self": We have in some way failed our highest aspirations. A deep-seated feeling of depression may serve to draw our attention to the point where we failed. We should not, however, let this feeling remain to cripple future action, for with depression always come fear and doubt and weakness. It opens the door, in short, to all our enemies.

Once having recognized our past error, we need to take to ourselves Krishna's first injunction to Arjuna. "Abandon this despicable weakness of thy heart and STAND UP!" We can find some duty waiting to be done, fix our whole attention on it, and keep at it until it is done. Then on to another one. A depression is a hole: easy to fall into, hard to climb out of. Read Letter XIII in the second volume of Mr. Judge's *Letters that have Helped Me.* We can remember this, that we are not conscious of all the different levels of "atmosphere," besides the physical, that surround us all the time. And just as the sun by slow degrees draws our earth ever onward to new spaces, so the soul is constantly leading this personality into new regions, where new influences (old skandhas, perhaps) and new trials beset it. For this we must be prepared.

Suppose you are standing near a newcomer after a theosophical meeting, and another student makes a personal remark about the speaker. This can be either favorable or unfavorable. It there anything that can or should be said in such a case?

Well, what would you do if there were *no* newcomer within hearing? Would you allow the remark to pass with no comment? If so, then how does the presence of a newcomer materially alter the case? After all, the student who made the remark merits as much consideration as the newcomer. It would hardly seem consistent with the spirit of impersonality—of "not attempting to interest special persons"—to challenge a remark because a newcomer hears it when we would not do so otherwise.

The use of the word "challenge" is perhaps misleading. Sometimes we do have to challenge a remark outright, but most often we can change its "vibration" by the nature of our reply. We could, for instance, use someone's personal remark about a speaker as an opening to point out to the newcomer—or to the person himself—that one reason for having many theosophical speakers is precisely because each one presents a different aspect of the philosophy in accordance with his own personality and character, and thus those who hear have an opportunity to get several viewpoints of the same one Truth. It can also be suggested that eventually we must get to the place where we examine what is said *on its own merit,* quite regardless of who says it. Hearing different speakers, each with his individual strengths and weaknesses—should be an exercise in this discipline of truth-seeking.

As a matter of fact, any number of things can be said, and the right one will probably suggest itself if we keep the proper attitude ourselves. It is no easy thing to intercept a personal remark *impersonally*—that is, to oppose the intent of the remark without attacking the person who made it, and to keep free ourselves from censorious judgment.

One more thing should be mentioned, and that is about judging if a remark is personal in an invidious sense. Personal remarks don't necessarily violate the principle of impersonality. It is only when a personal or emotional reaction is used *as the basis of judgment* that real impersonality is flouted. So just because someone remarks on the cut or color of the speaker's clothing, or criticizes his enunciation or delivery is no sign that he is throwing the principle of impersonality out of the window. Everybody notices such things. The sad case is one who notices nothing else, or who uses these superficial observations to judge the ideas presented.

THE EARTH CHAIN OF GLOBES

I

ALTHOUGH H.P.B. gave out to several of those who met her during the period from 1875 to 1878 the very same teachings in respect to the nature of man and of the "worlds" he evolves in as were afterwards publicly expounded in *Esoteric Buddhism* by Mr. Sinnett upon letters received by him through her from her Teachers, the credit of thus publishing those teachings, if such credit is desired, must be granted to that author. But at the time he began his publications, we who had known the doctrines so many years before wrote to H.P.B. complaining that the method adopted would lead to confusion on the one hand and to a materializing of the doctrines on the other, while, of course, no objection was made in general to the divulgement of what at a prior date had been given us in confidence, for he could not and would not have given the teachings to the public at all unless he had been permitted to do so. And after all these years the confusion to which our letters adverted has arisen among Theosophists, while there has been an apparent lack of attempt to clear it away. In respect to the "Earth Chain of Globes," the materializing of the doctrine and the confusion in the minds of students have been greater than in regard to any other of the teachings. This cloudiness I will now attempt to dissipate, if possible, with the help of some of H.P.B.'s own words in her book, the time having arrived and permission being granted, and access being also had to certain plain statements thereupon from the original sources.

In *Esoteric Buddhism,* 6th ed., p. 77, we find in reference to the "Chain of Globes":

> Separated as these are in regard to the grossly mechanical matter of which they consist, they are closely and intimately bound together by subtle currents and forces. . . . It is along these subtle currents that the life elements pass from world to world. . . . The most ethereal of the whole series. . . . As it passes from world Z back again to world A.

NOTE.—These articles by Mr. Judge first appeared in *The Path,* February, March, and April, 1893.—Eds. THEOSOPHY.

Then follows, for illustrative purposes, the figure of a series of tubs to represent the various globes of the whole series, one filling up from the overflow out of the preceding tub. Further, that the life wave *reaches* Globe A or B, and so on.

All this, in the absence of other explanations, and naturally consequent upon modern habits of thought, has fixed the idea in minds of many that the seven globes through which the evolution of man is carried on are in fact separated from each other; that they have between each other spaces along which currents flow to and from; and although the illustration of the series of tubs might be very well used for even the most metaphysical of problems, it had the effect of additionally deepening the idea of the actual separation from each other of the seven "globes." It has been thought that they were as much apart from each other as any visible planet, although connected by "subtle currents and forces."

But the fact is otherwise. The seven globes of earth's chain are not separated at all, and are interblended and mixed with each other. To make it clearer, if we were to develop inner sight so as to perceive on the plane of the next globe, the fifth, it would not appear as a definite ball in the sky or space. Whether it be smaller or larger than this earth—a fact not yet cleared up—it would be seen to possess the earth as the earth holds it.

It may be asked, Why was this not told in the beginning? Because it was useless to tell, no one being at hand to understand it; and also because if insisted on—and it was not of enough importance to require insistence—the consequence might have been that even Mr. Sinnett would not have published his invaluable and extremely useful book. He confessed in that work that the doctrines propounded were new to him, and seemingly opposed to modern ideas of nature. In great part this was true, though there were very many who did not find them new, but who were not sufficient in number to risk then an insistence on a point that might too far violate the materialistic conceptions prevalent. Since then, however, times have altered, and a large and daily increasing number of minds are ready for the destruction of the idea contained in these words from the above quotation: *"Separated as these are in regard to the grossly mechanical matter of which they are composed."*

Strike out this statement, and the rest of the explanation can be construed to agree with the facts as laid down by those who inspired the book.

The globes of the earth-chain are not "separated in regard to the grossly mechanical particles," but their particles are interblended. When we pass on to the plane of life which Globe 5 or E represents, it will be and appear to our then senses as gross, while the particles of this one will not be visible although still interblended with the other. It was to this very sentence that we objected in 1885, because it contains the statement of a fallacy growing out of materialistic conception.

On this very subject the teachers of H.P.B. wrote, *Secret Doctrine,* v. I, p. 166:

> Were psychic and spiritual teachings more fully understood, it would be next to impossible to even imagine such an incongruity. . . . In short, as globes, they are in *coadunition* but not in *consubstantiality with our Earth,* and thus pertain to quite another state of consciousness.

This should be clear enough, and, as if to draw special attention to it, the very words which give the correct doctrine about our "fellow globes" were printed in capital letters.

"Consubstantiality" means *the state of being the same substance.* This is negatived in respect to the globes; but it is asserted that they, *being of different substances, are united in one mass,* for such is the meaning of "co-adunition." If this be the case, as must be on the original authority, it then follows that the "seven globes of earth's chain, while differing from each other as to what is commonly called substance, are united together in a single mass. And when one is asked to shake off the dense veil of matter which beclouds the sight so as to perceive another of the globes, it is by no means meant that the companion globe, or globes as the case may be, would be seen rolling in space all by itself":—and this is from another explanatory letter from the first authority. In the paragraph from *Secret Doctrine,* attention is called to the fact that just because the seven globes are in co-adunition but not in consubstantiality with each other they pertain to a state of consciousness quite other than that we are compelled to be in now.

As H.P.B. used a diagram in which the globes are set down as separated, it only requires to be remembered that the system could not, on a flat surface by mere lines, be illustrated in any other way and be at all clear. Besides, all the diagrams and illustrations must be construed with the quotation on p. 166 in view, as well as the numerous pages of similar explanations.

Every student should make inquiry of himself to see what his ideas are on this subject, and revise them if they are found not to be in accord with what was so clearly explained in the words above quoted. For this lies at the root of many other difficulties. Materialistic conceptions on this will lead to materializing, localizing, and separating of states such as Devachan, and to perhaps dogmas about places that do not exist, when states of consciousness should be dwelt upon. For, as was written in a letter quoted by H.P.B.:

> Unless less trouble is taken to reconcile the irreconcileable—that is to say, the metaphysical and spiritual sciences with physical or natural philosophy, "natural" being a synonym to them [men of science] of that matter which falls under the perception of their corporeal senses—no progress can be really achieved.

And on page 169 of vol. I of *Secret Doctrine* is a sentence not printed as a quotation, but which is really one from one of the same teacher's letters, reading:

> To be fully realized [the evolution of the monads on the globes] both this process and that of the birth of the globes must be examined far more from their metaphysical aspect than from what one might call a statistical standpoint.

Although the Lodge has declared through the mouth of H.P.B. that the complete truth on these matters is the heritage of future generations, yet we who are working in the movement now, believing in reincarnation and knowing the force of Karmic tendencies, must not forget that we are destined to return in future years once more to the same work. We should therefore study the pure spiritual, psychic, and metaphysical aspects of the doctrines, leaving disputes with the changing science of the day to those who are amused by it. For those disputes are wholly unimportant, since they will all pass away; but the spirit of truth will not pass, nor shall we who endeavor to find her and to understand what she says to us.

WILLIAM Q. JUDGE

II

In February *Path* the subject of the *coadunition* but *non-consubstantiality* of the seven globes of the Earth-chain was opened up slightly and discussed in view of certain expressions from the Adepts themselves on the same matter. Since then questions and doubts have arisen, as it seems that—as was suspected—the fundamental principles underlying this doctrine have not been clearly defined in the minds of all. And, indeed, before such clear definition is arrived at most if not all of the naturalistic and materialistic doctrines and modes of thought of the day will have to be abandoned. The true theory of the companion globes of our earth is one which cannot be fully comprehended if we are influenced, as many are, by the education which for centuries has been imposed upon us. When the Adepts say that these doctrines must be examined from a metaphysical standpoint, the nineteenth century person thinks that therefore it must be so vague and unreal as not to constitute an inclusion of facts, since "facts" are hard and visible things, so to say.

The first question, coming from one who grasps to a great extent the theory broached in the paragraph from the Master's pen quoted in *Secret Doctrine,* is whether we will be able to see but one globe at a time as we change our centre of consciousness? That is to say, seeing that we now can perceive the earth with the eye and none of the other companions, does it follow from this that, when the race ceases to function on the earth and has taken up evolution on the next globe in order, we shall see then but that globe and none of the others of the chain among which will then be included this earth? It by no means follows that we then shall be able to see but one, but to what extent our then vision will be stretched or how many other globes we shall be able to see has not been given out publicly by the Masters, and it is held that alone in the keeping of the Lodge is the knowledge on this detail of the doctrine. We are left therefore to our own deductions, to be drawn from known facts. No very substantial benefit could be derived from exact knowledge about it, as it relates to matters and states of life removed from us inconceivably far both as to time and consciousness. Nor would a full explanation be comprehended. One of the teachers has written:

> You do not seem to realize the tremendous difficulties in the way of imparting even the rudiments of *our* science to those who have been trained in the familiar methods of [modern science]. You do not see that the more you have of the one the less capable you are to instinctively comprehend the other, for a man can only think in his worn grooves, and unless he has *the courage to fill up these and make new ones for himself* [italics are mine] he must perforce travel on the old lines. . . . Such is, unfortunately, the inherited and self-acquired grossness of the Western mind, and so greatly have the very phrases expressive of modern thought been developed in the line of practical Materialism, that it is now next to impossible either for them to comprehend or for us to express in their own languages anything of that delicate, seemingly ideal, machinery of the occult cosmos. To some little extent that faculty can be acquired by the Europeans through study and meditation, but—that's all. And here is the bar which has hitherto prevented a conviction of the Theosophical truths from gaining currency among Western nations—caused Theosophical study to be cast aside as useless and fantastic.

As implied in the foregoing, the reason for not telling all about it is that it would not be comprehended, and not that the Lodge desires to keep it back from the world. The same difficulty has often been encountered by ordinary clairvoyants who have tried to give an account of the little they know of the "occult cosmos" to hearers whose modes of thought were purely materialistic or tainted by that kind of education. And I have met estimable theosophists who said to me that if they really were convinced that I believed certain things which I hinted to them they would be forced in sadness to conclude I was a most superstitious person—meaning of course that their ignorance and inability would constitute my superstition.

But as we now reside in a physical body perfectly visible to us, and as the astral body is sometimes seen by certain persons, it follows most surely that some persons can now see another body or form of matter while functioning in their little earth. The fact that all do not see the astral body only proves that as yet the seeing of it is not normal for the whole human race. And looking at the other side of the matter, we know that sometimes persons escaped temporarily from the physical body and functioning wholly in the astral have been able to see the physical one as it slept in trance. From this we may conclude that when the race has gone

to some other centre of consciousness called a globe, it may possibly be able to see another of the companions in the sky. This is made more probable from the fact that the Earth is the lowest or at the turning of the circle, and for that reason it is on its own plane and not in company as to plane with any other one. The others might be two at a time on the one plane and then visible to each other.

The next point raised is that if the article of February is accepted, then it results that we consider the companion globes to be only "phases of the Earth." The letter from the Master above quoted is pertinent here, for this objection arises solely and wholly from a materialistic education leading the objector to give the first place of importance to the earth, just as if it were not possible to say that earth is a phase of the other globes.

The globes are not in any sense phases of each other, but are "phases of consciousness." The consciousness alters and we function in another state of matter, in the same place, but not able to see the state of matter we have left. And as now the whole race is bound up by its total form and quality of consciousness, the units of it are compelled to remain in the general state of consciousness until the race progress permits an advance or change to another. In the evolution of the race it develops new senses and instruments for perception, but these proceed along with the changing centre of consciousness, and are not the causes for the latter but are effects due to the operation and force of that inner power of perceiving which at last compels nature to furnish the necessary instrument. When the new instruments are all perfected, then the whole race moves on to another plane altogether.

All this supports and enforces the doctrine of universal brotherhood upon which the Adepts have insisted. For the changing of consciousness as to centre is not for the benefit of the individual, but is permissible and possible when the whole mass of matter of the globe whereon the beings are evolving has been perfected by the efforts and work of the most advanced of the whole number, and that advanced class is man. If it were otherwise, then we should see millions upon millions of selfish souls deserting the planet as soon as they had acquired the necessary new senses, leaving their fellows and the various kingdoms of nature to shift for themselves.

But the law and the Lodge will not permit this, but insist that we shall remain until the lower masses of atoms have been far enough educated to be able to go on in a manner not productive of confusion. Here again we trench upon the materialism of the age, which will roar with laughter at the idea of its being possible to educate the atoms.

The doctrine of the interpenetration of the planes of matter lies at the root of clairvoyance, clairaudience, and all such phenomena. Clairvoyance would be an impossibility were it not the fact that what for the ordinary sense is solid and an obstacle to sight is in reality for the other set of senses non-existent, free from solidity, and no obstacle. Otherwise clear seeing is impossible, and the learned doctors are right who say we are all deluded and never did any one see through a solid wall. For while the faculty of imagination is necessary for the training of the power to see through a solid wall, we could not so perceive merely by imagination, since objects must have a medium through which they are to be seen. This again strikes against materialistic conceptions, for the "objective" usually means that which can be seen and felt. But in the machinery of the "occult cosmos" the objective is constantly changing to the subjective and *vice versa,* as the centre of consciousness changes. In the trance or clairvoyant state the subjective of the waking man has become the objective. So also in dreams. There, clothed with another body of finer texture, the perceiver finds all the experiences objective as to their circumstances and subjective as to the feelings they produce on the perceiver who registers the sensations. And in precisely similar manner will the race see, feel, and know when it has changed all and begins to function on another globe.

WILLIAM BREHON

III

The Editor has handed me a communication from a reader upon this subject which I insert here, as it on the one hand shows a very common defect of students—inaccuracy of reading, thought, and reference, and on the other will serve as a question which arises in other minds. It reads:

> Please state in reference to the *Earth Chain of Globes* whether it is meant to be conveyed on page 159 of *S.D.* Vol. I that the "seven globes from the 1st to the 7th proceed in seven Rounds," that *each* Globe *revolves seven times around the World Chain with its own particular development* [say *the Mineral Kingdom*], before the next in order [say the Vegetable Kingdom] appears on Globe A? Or does the Mineral Kingdom only go *once* around the World Chain from 1 to 7? In *Esoteric Buddhism,* page 91, it is stated that the several kingdoms pass "*several times* around the whole circle as minerals, and then again *several times* as vegetables," but there is no distinct statement of this in *S.D.*—Yours, Ignotus.

Inaccuracies like those in the foregoing are not uncommon. They are constant and all-pervading. It is probably the fault of modern education, accentuated by the reading of a vast amount of superficial literature such as is poured out day by day. Any close observer can detect the want of attention displayed in metaphysical studies in contrast with the particular care given to matters of business and practical affairs of life. All those who are studying Theosophy ought to make themselves aware of this national defect, and therefore give the strictest attention to what they read upon metaphysics and devote less attention to the amount of such reading than to thinking upon what is read.

In the first place, the *Secret Doctrine* does not say on the page quoted, nor any where else, what "Ignotus" writes. Instead of reading as quoted, the passage is:

> I. Everything in the metaphysical as in the physical Universe is septenary [p. 158]. . . . *The evolution of life proceeds on these* seven globes *or bodies* from the first to the seventh in Seven Rounds or Seven Cycles [p. 159].

I insert in italics the omitted words, the word *proceeds* having been put out of its place by "Ignotus." The error makes a completely new scheme, one unphilosophical and certainly not given out by the Masters. But though some may wonder why I notice such a false assumption, it is right to take it up because it must have arisen through carelessness, yet of such a sort as might perpetuate an important error. It follows from the restoration of the passage that the Globes do not "revolve around the world chain." The supposition of the correspondent is not peculiar among the many hurried ones made by superficial readers. He first assumed

that the various globes of the Earth-Chain revolved, in some way which he did not stop to formulate, in seven rounds—I presume in some imaginary orbit of their own—in what he called the "world chain," and then he went on adapting the rest of the evolutionary theory to this primary assumption.

By reading the *Secret Doctrine* and the former articles on this subject in the *Path,* the point in question will be made clear. Evolution of the monad, which produces and underlies all other evolutions, proceeds on the seven planetary bodies of any chain of evolution. These seven places or spheres for such evolution represent different states of consciousness, and hence, as written in the *Secret Doctrine* and attempted to be shown in these articles, they may and do interpenetrate each other with beings on each. Therefore all such words as "round," "around," "chain," and the like must be examined metaphysically and not be allowed to give the mind a false notion such as is sure to arise if they are construed in the material way and from their materialistic derivation. "To go around" the seven globes does not mean that one passes necessarily from one place to another, but indicates a change from one condition to another, just as we might say that a man "went the whole round of sensations."

As to the other questions raised, *Esoteric Buddhism* is right in saying that the monads pass *several* times around the globes as minerals and vegetables, but wisely does not make the number and order very definite. In the *Secret Doctrine* one of the Masters writes that at the second round the order of the appearance of the human kingdom alters, but the letter goes no farther on that point except to say, as is very definitely put in the *Secret Doctrine* on p. 159, para. 4:

> The Life Cycle . . . arrived on our Earth at the commencement of the fourth in the present series of life-cycles. Man is the first form that appears thereon, being preceded only by the mineral and vegetable kingdoms—even the latter *having to develop and continue its further evolution through man.*

This states quite distinctly *(a)* that after the second round the order alters, and *(b)* that in the fourth round, instead of animals appearing as the first moving forms for the monads to inhabit, the human form comes first, preceded by mineral and vegetable, and followed by the brute-animal.

This change always comes on at any fourth round, or else we never could have evolutionary perfection. Other monads come originally from other spheres of evolution. In a new one such as this the preliminary process and order of mineral, plant, animal, human must be followed. But having in two or three rounds perfected itself in the task, the monad brings out the human form at the turning point, so that man as the model, means, guide, and savior may be able to intelligently raise up not only humanity but as well every other kingdom below the human. This is all made very clear and positive by repeated statement and explanation in the *Secret Doctrine,* and it is a matter for surprise that so many Theosophists do not understand it.

For fear that the present may be misunderstood I will add. Although the order of appearance of the human form alters as stated, this does not mean that the whole number of natural kingdoms does not make the sevenfold pilgrimage. They all make it, and in every round up to and including the seventh there are present in the chain of globes elemental, mineral, vegetable, animal, and human forms constituting those kingdoms, but of course the minerals and vegetables of the seventh round and race will be a very different sort from those of the present.

But as what a Master has said hereon is far better than my weak words, I will refer to that. Thus:

> Nature consciously prefers that matter should be indestructible under organic rather than inorganic forms, and works slowly but incessantly towards the realization of this object—the evolution of conscious life out of inert material.

WILLIAM BREHON

EDUCATIONAL PROCEDURE

The Masters simply allowed speculations [on "Fifth-Rounders"] to go on, in order *to teach a lesson* which the Western mind sorely needs. In their conceit and arrogance, as in their habit of materializing every metaphysical conception and term without allowing any margin for Eastern metaphor and allegory, the Theosophists were making a jumble of the esoteric teachings. —*Secret Doctrine*

ON THE LOOKOUT

"Gravely and Wisely"

"The man who is master of himself drinks gravely and wisely," is a Confucian maxim quoted by Joseph Hirsh in his recently published book, *The Problem Drinker.* There is nothing, perhaps, which shows so clearly how few such men the United States can boast than our record of chronic alcoholism. Interestingly enough, Mr. Hirsh points out that this country leads the world in the number of problem drinkers, in spite of the fact that the U. S. is far from world leadership in the per-capita consumption of alcoholic drinks.

This means that more "hard drinking" goes on in the United States, European countries using, as a rule, diluted alcohol in light beverages such as beer and wines. From this it would appear that drinking "wisely and gravely" becomes more and more impossible as the percentage of alcohol per drink increases. It seems equally clear that the man who drinks hard liquor does so in part from a perception that in some situation he is already "not master of himself," or afraid to accept the responsibilities which this state entails.

"A Large Army"

Mr. Hirsh divides the problem drinkers into two broad classifications—the symptomatic and non-symptomatic drinkers. The former are those who are driven to alcohol because of some internal organic or personality defect. Their excessive drinking is not the cause, but is rather a symptom, of their mental illness. The non-symptomatic drinkers (according to some estimates accounting for forty percent of the total group) include occupational drinkers, such as salesmen, bartenders, etc., whose jobs lead them naturally to excessive drinking as part of earning their living; compensatory drinkers, who are held in positions below their ability or are otherwise the "victims of circumstance"; and those, again, whose uncontrolled drinking springs from some crisis or catastrophe in their lives.

All cases where the environment or outside forces seem to be responsible for the person's succumbing to alcohol should be recognized, however, as also due to "personality defects," though they

are the "normal" weaknesses of human beings, rather than abnormal neurotic or psychopathic tendencies. It is not the environment, however depressing, or shock and bereavement, however devastating, which are *alone* responsible for the creation of alcoholics, for people of strong will and unswerving purpose—those who are, as Confucius called them, "masters of themselves"—have passed through similar experiences without breaking.

"No Warning Markers"

Mr. Hirsh reviews the alcoholic history of "the large army of non-symptomatic problem drinkers," observing that they—

> start out as *apparently* normal personalities electing to drink as part of the mores and customs of the group in which they live. They drink because their families, their friends and associates drink. They drink because it overcomes shyness or a sense of inferiority or because it makes them feel relaxed or good. They may drink modestly and moderately or heavily over many years and still lead normal lives—eat well, sleep well, have regular habits, hold down good jobs—without suffering any ill effects whatsoever. They may either graduate into problem drinking by a series of progressions, or may do so suddenly and precipitously.
>
> Unfortunately, in the state of our present knowledge, there are no warning markers along the drinking road, no diagnostic signs as in other illnesses, to portend problem drinking to the doctor or the family. . . . The descriptions and labels of the various types of problem drinkers do little to explain *why* they drink excessively. They do little to explain why most social drinkers go on for the rest of their lives as social drinkers, and why some become problem drinkers. They do little to explain the reasons for the craving or compulsion for, and the dependence upon, alcohol. They do little to explain the causes of the physical and mental damage common to many problem drinkers. Some research has been done on these questions, but far more remains to be done.

"Chemically Precocious"

The weakness of physiological and even psychological analyses of alcohol's effect on man is evident in this passage, for Mr. Hirsh —notwithstanding all the evidence of the disastrous disease of excessive alcoholism—is bound to say that a man can drink "modestly" for years "without suffering any ill effects whatsoever"! This in spite of the curious fact that, in his own words, "alcohol is chemically

precocious. It skips the intermediary grades and enters the blood almost immediately." What is the purport of this observation? Does it require the doctrine of the astral body, of astral and pranic currents, to give us pause in the presence of a "chemically precocious" element? Why does a scientist propose that a substance whose action is peculiar, and even mysterious, *cannot* under any circumstances be harmful, if taken "modestly"? Is this indifference to possible subtle damages from even a small amount of alcohol the reason why experts have not determined the origin of the strange "need" for alcohol in the problem drinker?

Perhaps even reincarnation will have to be brought into the picture before the alcoholic's compulsion can be rationally explained, but certainly the physical characteristics of alcohol, in themselves, will never account for its psychological and, we may say, intellectual consequences. Possibly, the mystic use of the soma juice will throw some light on this question, for many practices of the ancient philosophers have reappeared in our day in grossly perverted form. The psychic states of mediumship may also be a correlation (cf. "Studies in Karma," THEOSOPHY XXXVI, 211 and 256).

OUR BROTHER'S KEEPER

More research is undoubtedly necessary for the medical men and the psychiatrists who are confronted with the need for treating and curing the "large army" of alcoholics. (Yale University estimates that there are 3,750,000 excessive drinkers, out of 60,000,000 consumers of alcoholic beverages in the United States.) But more to the point for laymen is the unbiassed publication of the facts about alcohol to boys and girls before they become even social drinkers.

Why are not courses given to high-school seniors and college students to acquaint them with both sides of the alcohol question as medical men and specialists in other fields have so far formulated them? There is no need to assume the "moralistic" approach. We are not our brother's keeper insofar as his moral choice of direction is concerned, his criteria of right and wrong action. But certainly it would appear the obligation of adults to see that those growing up around them are presented with the fullest view of the possible results of social drinking before they enter on that course. Especially would this seem called for in the light of Mr.

Hirsh's admission that there is little or no knowledge of why some men will continue all their lives as social drinkers, while others become problem drinkers. While some may feel that it would be best if no one ever drank any alcoholic beverages—a view which Theosophy supports scientifically, as well as ethically—all should agree on the point that if a man is going to drink, he should do so for a better reason than that his family, his friends and associates do so. And he should know the risks he is incurring.

Facts To Consider

Mr. Hirsh's book is authoritative, unbiassed, and quite unemotional. Certainly some of the facts brought out therein are as important for future citizens to be aware of as, for instance, the names, dates and achievements of the various presidents, and the material with which college "orientation" courses are stuffed. Let us list a few basic and suggestive findings: 1) Alcohol is *not* a stimulant, but a depressant, acting like an anesthetic or narcotic. This accounts for the sense of well-being it gives, and the apparent overcoming of fatigue. Alcohol quickens the heart-beat due to the depressant action of the drug upon the nervous mechanism which checks the rate of the heart-beat. (Dr. Emerson points out, in his *Alcohol: Its Effects on Man,* that "the effect of moderate doses of alcohol is not the result of stimulating the heart muscle, but of temporary or partial paralysis of the nerve centers which normally prevent unnecessary rapidity of the heart.")

2) Alcohol is absorbed directly from the stomach and the intestines and can be found in the blood within a matter of minutes following drinking. "Body tissues," Mr. Hirsh remarks—

> become literally bathed in a dilute solution of alcohol. Experiments on animals have proved that, within a few minutes after consumption, alcohol can be recovered from such distantly separated tissues as the brain and the testes and ovaries. In fact, in pregnant animals, it has been recovered from the blood of the unborn young and the fluid in which the embryo is developing.

Alcohol on the Brain

3) Upon drinking, the highest concentration of alcohol occurs in the brain. The brain, penetrated by a heavy network of blood vessels, is more directly affected by the concentration of alcohol

in the blood than any other part of the body. As little as .05 of 1 percent of alcohol in the blood affects the brain. (What effect does prolonged drinking have on the actual cells of the brain?—another question for future research.)

4) Alcohol contains none of the essential food elements—proteins, fats, vitamins, and minerals—necessary to the building, repair, and recuperation of body tissue and the maintenance of health. (Many excessive drinkers consume alcohol *instead* of necessary food, and thus fall victim to deficiency diseases of all kinds.)

5) On the basis of existing medical knowledge, we are told, the problem drinker cannot be cured, that is, cured in the sense that he can ever again become a social drinker. He must always remain a total abstainer.

It is inconceivable that an honest—and timely—appraisal of these and similar facts should not have a sobering effect on a young person whose previous knowledge of alcohol is too often limited to reports of acquaintances about "how good it makes you feel."

"FOR OTHERS' SAKE . . ."

The theosophist, reading Mr. Hirsh's book on *The Problem Drinker,* will possibly have borne in upon him another good reason for abstention from alcohol besides the maintenance of his own self-control and of mental and physical health. The student of Theosophy, by virtue of the scientific basis for brotherhood therein provided, is compelled to recognize the occult truth in the saying that "our faults make the crimes of our brothers possible." Certainly it is clear from Mr. Hirsh's remarks that the social and cultural mores of our civilization exert an appreciable influence on all its members, and thus many commence to drink, not from their own desire, but from a passive conformance to popular attitudes.

Those who abstain, and particularly those who abstain for more than "puritanical" reasons, may thus, in addition to safeguarding their private well-being, help to form a nucleus of force which will counterbalance the pressure of the thoughtless multitude of social drinkers, and provide a real though unseen support to those who would otherwise be drawn in, perhaps, to their very destruction. "One man's strength adds to the strength of every other man, as one man's weakness multiplies errors and death."

Some Light on Thunderstorms

It is common knowledge that one of the salient services performed by thunderstorms is the forcing of usually inert nitrogen into combination with other substances, in which form it plays so essential a part in soil enrichment and food production. Another service has now been confirmed, according to *Science News Letter* (Dec. 17).

> The thousands of thunderstorms active at any instant all over the earth counterbalance the current of 1500 amperes that has long been known to be dissipating from all the fair-weather areas of the earth.

Proof that the thunderstorms supply the necessary "reverse current" was obtained by the Carnegie Institution's Department of Terrestrial Magnetism, after many hours of flight at record heights. The clear air high above the flashing thunderheads "showed that the electric current between the upper atmosphere and the earth is reversed in sign to fair-weather current and stronger in intensity."

Earth's Fountain of Life

A finding such as this may suggest to scientists a revision of the common prognostication of the destruction of all life on the earth as a result of the eventual "quenching" of the sun because of the radiation of its heat to the planets of the solar system. Quite possibly *every* planetary body has to some extent its own regulatory system of "reverse currents." Concerning the scientific theory of the combustion of the sun, and its ultimate cooling, H. P. Blavatsky remarks that the sun spots are "simply the reservoirs of solar vital energy, the *vital* electricity that feeds the whole system in which it lives, and breathes, and has its being. It is, as we say, the store-house of our little cosmos, self-generating its vital fluid, and ever receiving as much as it gives out." (Theosophy xxxvii, 33.)

Apparently, however, there are further facets to the problem of how the earth maintains its electrical balance, for the theosophist may ponder on the suggestive footnote given in *The Secret Doctrine* (ii, 400), where H. P. Blavatsky writes that:

> Occult teaching corroborates the popular tradition which asserts the existence of a fountain of life in the bowels of the earth and in the North Pole. It is the blood of the earth, the electro-magnetic current, which circulates through all the arteries; and which is said to be found stored in the "navel" of the earth.

THOR THE THUNDERER

In the old Norse myth of Thor, the god of Thunder, students of Theosophy were afforded in *Isis Unveiled* (I, 160-62) an opportunity to see an ancient allegory on electricity uncovered. Herein is stressed the very reciprocity between positive and negative electricity which has just been scientifically proven. Thor, we are told—

> rides upon a car drawn by two rams with silver bridles, and his awful brow is encircled by a wreath of stars. His chariot has a pointed iron pole, and the spark-scattering wheels continually roll over rumbling thunder-clouds. . . . Rendered into plain English, how can this myth be interpreted but as showing that the Norse legend-makers were thoroughly acquainted with electricity? . . .
>
> The pointed iron pole of the chariot is suggestive of the lightning-rod; the two rams which serve as his coursers are the familiar ancient symbols of the male or generative power; their silver bridles typify the female principle, for silver is the metal of Luna, Astarte, Diana. Therefore in the ram and his bridle we see combined the active and passive principles of nature in opposition, one rushing forward, and the other restraining, while both are in subordination to the world-permeating, electrical principle, which gives them their impulse. With the electricity supplying the impulse, and the male and female principles combining and recombining in endless correlation, the result is—evolution of visible nature, the crown-glory of which is the planetary system, which in the mythic Thor is allegorized by the circlet of glittering orbs which bedeck his brow. . . .

Thunderstorms, then, are but the *sons* of Thor, the "euhemerization of electricity," or the sons of Fohat, to use a word familiar to students of *The Secret Doctrine*. And it seems clear that until science passes beyond the field of the multiform manifestations of the one electrical Principle, the real problems of cosmic currents and exudations will remain unsolved.

AESCHYLUS AND THE ATOMIC AGE

In his 1949 address to the Classical Association in England, Lord Soulbury (who held Cabinet rank in a former Government before he was made a Peer) deplored the lessening of the classical tradition, with its liberalism and humanism, in politics and literature today. As the humanities were founded on the classics, he said he felt that the neglect and prospective loss of that more humane educa-

tion might well be making a greater contribution than was usually supposed to the misfortunes of the western world. The London *Times* (April 22, 1949) reports him as saying:

> If Aristides were asked to diagnose the present malady of the world he would tell us that the scientific and technical advance made in the west during the past few decades had completely outdistanced man's capacity to make intelligent use of it. Aristides would advise us to study the works of his contemporary, Aeschylus, and meditate on that great religious drama "Prometheus Bound." It would be interesting to pursue the riddle of Prometheus, and to imagine a modernized version of the drama in which some gifted and amiable exponent of nuclear fission was treated in the same way as the Titan—though the Caucasus would not at present be the best place for this prison—and to draw the conclusion that, in the light of the use made of the discovery, the purpose of Providence was not entirely inscrutable.

Prometheus Bound and the Reformer

Prof. Gilbert Murray has remarked that the general spirit of Aeschylus has been much misunderstood, owing to the external circumstance that his life came at the beginning of an age of rapid progress. No doubt, Lord Soulbury had this thought in mind when he went on to say that *Prometheus Bound* is not without significance for the world reformer. He quoted from the *Agamemnon:* "The aching memory of pain keeps experience alive in our minds," and "wisdom comes to men against their will." That is a grim theme, but he feels that it is profoundly true. Who knew that the discipline of suffering might not be, in the words of Aeschylus, "a mercy of the gods"? No one, titanic though his genius and foresight might be, could afford to forget that pride in achievement might be the precursor of a fall, and that in the long run the only lesson ever well and truly learned by man was the lesson of suffering. Lord Soulbury believes that any society which has surrendered control of its future to technologists, economists, and planners, is likely to pay greater attention to material than to spiritual values, and to confuse the standard of living with the standard of life.

The Wisdom of Aeschylus

It is a significant feature of contemporary thought that the search for universal values in the west begins and ends with the Classics.

As H. P. Blavatsky pointed out, "the myth [of Prometheus] belongs to neither Hesiod nor Aeschylus; but as Bunsen says, it 'is older than the Hellenes themselves,' for it belongs, in truth, to the dawn of human consciousness." And she added: "The *Crucified* Titan is the personified symbol of the collective Logos, the 'Host,' and of the 'Lords of Wisdom' or the HEAVENLY MAN, who incarnated in Humanity."

It is always matter for regret that, of the ninety plays which Aeschylus wrote, we possess only seven. It is equally sad that scholarship has made poor work of its interpretation of the extant plays by this distinguished Eleusinian initiate, who was condemned for divulging some of the Mystery teachings in his trilogies on a public stage. A typical example of this deficiency is the assumption that the fire (one of the arts of civilization) given by Prometheus to mankind was terrestrial fire. H. P. Blavatsky dealt fully with this symbol in "Prometheus, the Titan" (*S.D.* Vol. II), where she makes it clear that the fire of Prometheus, which, in the phrase used by Prof. Gilbert Murray "was formerly a divine thing stored in heaven," had reference to the endowment of man by the Manasa Devas "with the consciousness of his immortal soul: that consciousness which hinders man 'from foreseeing death,' and makes him *know* he is immortal."

THE GREEK LEGACY OF "RESPECT"

There is great truth in Lord Soulbury's contention that the ancient Greeks would convict modern man of an insufferable conceit, "which had led him to think that he could dispense with a philosophy of life." These old poets and legislators might well exclaim to us today (he said): "As for the golden age, that may be, as you think, a myth; but you have made the iron age a reality." He concludes:

> It may still come to pass that the classical scholar, the humanist, with the support of his consular and senatorial representatives in Parliament, will be able to keep alive the tradition inherited from ancient Greece, the legacy of "respect," and that the rulers and legislators of the modern world may once again recognize the absolute and paramount value of the individual human personality.

The "respect" of which Lord Soulbury spoke arose from positive philosophical and ethical ideas, seen, for instance, in Aeschylus's conviction of the inevitableness of things, "not fatalism, or any

approach to it," as Prof. Murray writes, "but a reflection that is borne in on most people in considering any grave calamity, that it is the natural consequence of many things that have happened before,"—*karma,* in fact. For us, who live in the Atomic Age, and who are encouraged by Lord Soulbury's able address to study again the few works of Aeschylus that remain, there is eloquent appositeness in these words of H. P. Blavatsky:

> Prometheus having endowed man, according to Plato's "Protagoras," with that "wisdom which ministers to physical well-being," but the lower aspect of *manas* of the animal *(Kama)* having remained unchanged, instead of "an untainted mind, heaven's first gift" (Aeschylus), there was created the eternal vulture of the ever unsatisfied desire, of regret and despair coupled with "the dreamlike feebleness that fetters the blind race of mortals," unto the day when Prometheus is released by his heaven-appointed deliverer Herakles. (*S.D.* II, 412-3.)

Laboratory Without Walls

Students studying anthropology and sociology at the College of the City of New York last summer had a unique opportunity to probe the hidden wealth of nationalities of which that city can boast. Morton Fried, the instructor of the course, devised a program which would be more suited to the brief time available than the conventional large-scale field projects and which would also "keep my classes from falling asleep in the hot library. . . ." According to the account in the New York *Times* (Aug. 28, 1949), he "just put the names of about forty small nationality groups on the blackboard, assigned one to each student, told him what to look for and let him go on his own."

> "The result was something like a grab-bag scramble," the instructor said. "Papers ranged from those with no information, such as one from a student who wrote that he was too bashful to ask people if they were Cubans or knew Cubans, to those replete with data, such as was handed in on the Syrians by a student who interviewed everyone he met in shops and on the street in the Arab section of Atlantic Avenue in Brooklyn.". . .

"Bretons on Broadway"

> The researchers met many obstacles, but it wasn't necessary even to cross the Hudson or penetrate Yonkers to find Pakistanians, Bretons, North Chinese, Maltese, Gypsies, Assyrians, Brazilians,

> Ethiopians and Iroquois Indians. . . . Two students who worked on the Gypsies . . . found it necessary to dispense largesse to their informants before information came. They learned of the fierce nationalism between the various "tribes."
>
> A high point of the project was the study of diet. Most students had a meal with their groups and were enthusiastic about the strange dishes they encountered. . . . The real value of the reports, Mr. Fried said, "was in the conclusions reached by the writers. Many approached their groups with some trepidation but on investigation found their subjects' lives and problems differed little from other New Yorkers."

There can be nothing but approval of any program which contributes to the broadening of a man's purview of the human race. What a profound enlightenment is in store for those who are learning that there is a time when books must be put away, and problems and people faced and understood in reality and not simply in theory.

"HUMAN BEINGS AFTER ALL . . ."

Were several such assignments as Mr. Fried designed for his students given to every youth in the country, a change for the better might come about in regard to this nation's susceptibility to war propaganda concerning the "inhuman" qualities of the current "enemy." No amount of theoretical argument can dispel such notions as simply and adequately as meeting the people themselves—as witness the ludicrous (if it were not so pathetic) surprise of many GI's when personal contact with German families during the last war showed them that they really were human beings, after all, very much like their own families back home!

The *practical* realization of theosophical doctrines, wrote H. P. Blavatsky, alone can save the Western world "from that selfish and unbrotherly feeling that now divides race from race, one nation from the other; and from that hatred of class and social considerations that are the curse and disgrace of so-called Christian peoples." Accompanying this practical realization is the second object of the Theosophical Society, which provides for a fruitful interchange between all races and persuasions on the intellectual and moral level through the comparative study of ancient and modern religions, philosophies and sciences.

THE UNITED LODGE OF THEOSOPHISTS

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The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect; yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

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